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v. 6, Pharisees consult with Herodians to destroy him.

*Jesus, in a synagogue on the Sabbath before those watching to accuse him of Sabbath-breaking, claims the right to do good and then heals a withered hand. At once counsel is taken to destroy him.*

- 2) Let the student now seek to combine into a single condensed statement the essential ideas of §§ 1 and 2.

### V. The Material Applied.

**SABBATH OBSERVANCE.** 1. Having ascertained the relation of Jesus to the Sabbath law, seek to determine 1) how far those Christians are right who keep the Sabbath in obedience to the literal requirements of the law; 2) how far they are right who regard the Jewish law of the Sabbath as having ceased to be binding on Christians. 2. The need of a Sabbath rest both for man and beast. 3. The Christian idea of a Sabbath and the spirit of its observance. 4. Practical applications of these ideas to 1) different classes of people, e. g. working men, children, etc.; 2) different kinds of occupations suitable for the Sabbath.

## STUDY VII.—NEW METHODS. MARK 3:7–19a.

**Résumé.** 1. The attitude of Jesus toward the Jewish Sabbath. 2. Practical illustrations of this attitude given by Jesus and his disciples. 3. Resulting feelings and action of the Pharisees.

### I. The Material Analyzed.

*Read carefully* Mk. 3:7–19a, and be able to make a definite statement upon each of the following points:

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|---|--|
| 1. Jesus withdraws to the sea; many follow (vs. 7,8); | 5. Jesus calls his disciples and ordains twelve; their work (vs. 13–15); |
| 2. the attending boat (v. 9); [10];                   | 6. their names (vs. 16–19).  |
| 3. effect of his acts of healing (v. 10);             |  |
| 4. witness of unclean spirits rebuked (vs. 11,12);    |  |

### II. The Material Compared.

- With Mk. 3:7–19 cf. Mt. 12:15–21; Lk. 6:12–19. Under the points of the above analysis gather all additional material given in these parallel passages.
- With Mk. 3:16–19 cf. Mt. 10:2–4; Acts 1:13.

### III. The Material Explained.

#### 1. TEXTUAL TOPICS AND QUESTIONS.

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|--|--|
| 1) V. 7. <i>Withdrew</i> ; (a) Why? Mt. 12:15; (b) a permanent retirement from the cities as the main field for his work.  | 4) V. 9. <i>Lest they throng him</i> ; was the pressure of the crowd unpleasant to Jesus?  |
| 2) V. 8. (a) Let these countries be located on the map.<br>(b) <i>Things he did</i> ; Mark emphasizes the doings of Jesus. | 5) V. 11. <i>Son of God</i> ; a clearer testimony than in 1:24.  |
| 3) Vs. 9–12. Observe the many details given in Mark alone.   | 6) V. 13. (a) <i>The mountain</i> ; where?<br>(b) <i>He himself would</i> ; i. e. implying deliberate choice on the part of Jesus, cf. John 6:70; 15:16. |

- 7) V. 14. *Send-forth*; the same root-word as in "apostle."  
 8) V. 16. *Surnamed*; cf. John 1:42.  
 9) V. 17. *Boanerges*; appropriateness of the name; cf. Lk. 9:54; Mk. 9:38; 10:37.  
 10) V. 18. (a) *Bartholomew*; (1) meaning of the name; (2) probability of his being the same person as Nathaniel, cf. John 1:45-49; 21:2. 11) V. 19. (b) *Thomas*; another name (John 11:16).  
 (c) *Alphæus*; (1) cf. 2:14; (2) if the same person, note the relation of James and Matthew.  
 (d) *Cananæan*; (1) meaning; (2) another term in Lk. 6:15.  
*Iscariot*; (1) meaning; (2) nationality of Judas (Josh. 15:20,25).

## 2. GENERAL TOPICS.

- 1) **Jesus and the Multitudes. Vs. 7-12.** (a) Observe the wide extent of Jesus' fame; (b) consider the probable motives of the crowds that sought him, e. g. (1) curiosity, (2) healing, (3) instruction, (4) other motives (John 6:26; Mk. 7:1,2); (c) distinguish between the multitudes and the disciples (Mt. 12:46,49; Mk. 3:9; 4:10, etc.), (1) not all who sought him were accepted (Mt. 8:19; Lk. 9:61,62), (2) conditions of discipleship (Lk. 14:26,27,33); (d) in view of Lk. 6:17; John 6:66, were there many disciples?  
 2) **The Twelve. Vs. 13-19.** (a) Study the *occasion* of this organization as found in (1) the recent outbreak of hostility, (2) the growing fame of Jesus; (b) the significance in the number appointed (Mt. 19:28; Lk. 22:30); (c) observe the characteristics of the twelve, individually and as a body, e. g. (1) nationality, (2) education, (3) social position, (4) personal traits, (5) relations to one another; (d) reasons for the choice of such men, whether (1) necessity, (2) their former relations to Jesus, (3) they are preferred by reason of their characters; (e) their relation to Jesus (vs. 14,15); (f) estimate some of the advantages of this new company, e. g. (1) the personal influence and teaching of Jesus concentrated on them, (2) a nucleus formed for the larger body of disciples, (3) opportunity for more extended preaching of the Gospel, (4) a body of witnesses to Jesus after his death.

## IV. The Material Organized.

1. *Classify the material* under the following heads: 1) places; 2) institutions; 3) persons; 4) important events; 5) literary data; 6) Jesus as more than man.  
 2. *Condense the material* into the briefest possible statement.  
 § 1. v. 7, Jesus retires to the sea with a multitude from Galilee.  
 v. 8, The fame of his deeds attracts many from other parts.  
*The fame of Jesus attracts multitudes to his retreat by the sea.*  
 § 2. v. 9, A boat is to attend him lest they crowd upon him.  
 v. 10, His healings cause many sick to crowd upon him.  
 v. 11, Demoniacs worship and say, Thou art the Son of God.  
 v. 12, He forbids them to make him known.  
*A boat is to attend him, for the sick crowd upon him to be healed and the demoniacs acknowledge him against his will.*  
 §§ 1, 2, JESUS BY THE SEA ATTRACTS MULTITUDES, AND TO AVOID THE CROWD OF THEIR SICK AND THE DEMONIACS WHOSE TESTIMONY HE FORBIDS, HE IS ATTENDED BY A BOAT.  
 § 3. v. 13, From the mountain he calls certain ones to him.  
 vs. 14, 15, He appoints twelve men to be with him and to be sent forth for preaching and healing.  
 v. 16, Simon surnamed Peter.  
 v. 17, James and John, sons of Zebedee, surnamed Boanerges.  
 v. 18, Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphæus, Thaddeus, Simon Cananæan.

v. 19a, Judas Iscariot, the betrayer.

*On the mountain he appoints twelve men as companions and apostles.*

§§ 1-8, Jesus by the sea is attended by a boat because of the thronging crowds that seek healing and appoints twelve men as companions and apostles.

### V. The Material Applied.

FELLOWSHIP WITH JESUS. 1. The means by which the twelve were trained.  
2. Elements of this fellowship of Jesus which made it helpful. 3. How we may share in this fellowship. 4. Its purpose—to fit men to help others.  
5. How to exert this helpful influence.

## STUDY VIII.—FALSE REPORTS. MARK 3:19b-35.

Résumé. 1. Mention changes in the methods of Jesus. 2. Reasons for these changes. 3. Give the names of the twelve. 4. State the purpose of Jesus in appointing them.

### I. The Material Analyzed.

*Read carefully* Mk. 3:19b-35 and be able to make a definite statement concerning each of the following points:

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|--|---|
| 1. Multitudes throng the house where Jesus is (v. 20); | 4. he replies in parables (vs. 23-30);                      |
| 2. actions and words of his friends (v. 21);           | 5. his relatives come seeking him (vs. 31,32);              |
| 3. scribes slander him (v. 22);                        | 6. true relationship to Jesus explained by him (vs. 33-35). |

### II. The Material Compared.

- With Mk. 3:20-35 cf. Mt. 12:22-50; Lk. 11:14-36; 8:19-21.
- Observe the sections parallel with Mk., i. e. Mt. 12:22-32, 46-50; Lk. 11:14-22; 8:19-21. Note matter, 1) relating to place and time; 2) another argument; Mt. 12:27; 3) other details; Mt. 12:32, 49; Lk. 8:19.
- Observe the context, omitted in Mark, i. e. Mt. 12:33-45; Lk. 11:23-36; compare these sections of Matthew and Luke.
- Note that after Mk. 3:19, the "Sermon on the Mount," given in Lk. 6:20-49; Mt. 5-7 is omitted.
- Conclusions: 1) Mark gives details of the actions, but omits many of the sayings of Jesus, cf. Mk. 3:8; 2) all three narratives similar, yet independent of one another.

### III. The Material Explained.

#### 1. TEXTUAL TOPICS AND QUESTIONS.

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|---|---|
| 1) V. 20. (a) <i>A house</i> ; i. e. in Capernaum.<br>(b) <i>Again</i> ; cf. Mk. 1:33; 2:2,13; 3:7.   | (b) <i>Holy Spirit</i> ; (1) which Jesus claimed to possess; (2) and they called an unclean spirit, cf. v. 30.                        |
| 2) V. 21. (a) <i>Friends</i> ; i. e. relatives, cf. v. 31.<br>(b) <i>Lay hold</i> ; a strong term implying a forcible seizure.<br>(c) <i>said</i> ; lit. "kept saying," so in v. 22.<br>(d) <i>beside himself</i> ; i. e. insane. | (c) <i>eternal sin</i> ; either (1) involving eternal continuance in sin, or (2) bringing eternally abiding guilt, cf. Num. 15:30,31. |
| 3) V. 22. <i>Beelzebub</i> ; meaning?   | 7) V. 30. <i>Said</i> ; i. e. "kept saying," cf. other occasions, Mt. 9:34; John 7:20; 8:48,52; 10:20.                                |
| 4) V. 23. (a) <i>Parables</i> ; i. e. illustrations, analogies.<br>(b) <i>How</i> , etc.; state the argument here.  | 8) V. 31. <i>Standing without</i> ; why? cf. Lk. 8:19.  |
| 5) V. 27. What additional argument is given?  | 9) V. 34. <i>Looking round</i> ; characteristic of Mk.  |
| 6) V. 29. (a) <i>Blaspheme</i> ; i. e. "speak slander."   |   |